Titus Chapter 1

I. Opening Salutation (1:1-4)

- **READ <u>all</u>** of chapter 1.

- The opening to this letter (verses 1 – 4) is the **longest and most detailed** of the Pastoral letter openings.

- This may surprise you, as it did me: Except for **the letters to Romans and Galatians**, **the opening of Titus contains more words than any other of the Apostle Paul's letters**!

- What is also interesting is that the majority of the words in this opening are in **only one sentence in Greek!**

- **Why is this? Why, in a short letter like Titus, <u>only 46 verses in total</u>, does Paul <u>provide such an intricate and detailed opening salutation</u>?**

- **Why such a wealth of information, much of it doctrinal, <u>between the first word Paul</u> and the recipient's name, <u>Titus</u>**?

Paul's Apostolic Mission

- **One answer I suggest** is that the Apostle **<u>wants to explain the nature of his ministry and mission</u>**.

- Also, like 1 Timothy, Paul **wants to <u>communicate his apostolic authority and the purpose of his mission</u>**.

- **Though given apostolic authority**, he wanted to make clear people knew **he would not abuse that authority!**

- **He says he is a** "**servant of God**." The word Servant is used here, and it is the **same word for slave in the Greek** New Testament.

- **<u>I'd like us to take a moment to review Paul's somewhat extended statement regarding the purpose of his apostolic mission</u>.**

- The **first purpose** of his apostolic mission, as we see in verse 1, is "**for the faith of God's elect**!" Or, to put it another way, his purpose is to **help those "chosen by God before the foundations of the world" (Eph 1:4) come to saving faith in the Lord Jesus C**hrist.

- The biblical doctrine of election is a wonderful and glorious truth to the Christian! Or at least it should be!

- In numerous **letters, the Apostle Paul links the Old Testament chosen people of God, Israel, with New Covenant elect believers**.

- And it is not just Paul who links the two. **The Apostle Peter writes**. "**You are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light**." 1 Peter 2:9

- Brothers, **Salvation from start to finish** is of the **LORD's grace**!

- 2 Timothy 2:10: "**Therefore I endure everything for the sake of the elect, that they also may obtain the salvation that is in Christ Jesus with eternal glory**."

- **Paul's goal and great desire was to** be used by God to see the elect come to faith in Jesus Christ.

- **In verse 1, Paul's mission is not only for the "faith of God's elect** "but also for "**their knowledge of the truth**."

- However, this is **NOT just intellectual knowledge and understanding**! It is very important. **Knowing the truth must lead to godliness, that is, Christlikeness and obedience to God**.

- **Paul repeats several times in the pastoral letters the** combination **of knowledge of truth** and godliness. They should **always go hand in hand**!

- **Remember 1 Timothy 6:3**. **If anyone teaches a different doctrine and does not agree with the sound words of our Lord Jesus Christ and the teaching that accords with godliness, [4] he is puffed up with conceit and understands nothing**.

- **Professing to have knowledge of the gospel but NOT having any concern for godliness, we will see, is a trait of the false teachers in Crete**. It is a **trait of the hypocrite**. Look down to the **last verse of chapter 1 of Titus**.

- "**They profess to know God but deny him by their works. They are detestable, disobedient, unfit for any good work." Titus 1:16**

- **The "good works" topic in the Pastoral letters is an extremely frequent and important task for God's people**.

- The **Apostle Paul will come back** to the need for "**good works" repeatedly**. **For this very reason**, **true faith always produces good works**.

- As a **pastoral concern, we must urge those who love to study theology** and **seem to have much knowledge of the Scriptures to serve Christ in "good works.**"

- That is a **big part of Paul's apostolic mission**: preaching the truth that, by God's **grace and the power of the Holy Spirit, leads the believer to a godly, Christ-like life**.

- **That leads us to Paul's third purpose** for his apostolic mission: **He wants God's people to live in hope of eternal life**.

- We said Paul is an apostle "**for the sake of the elect" and knowledge of the truth that results in godly living**.

- Yet there is another reason he gives us for the **apostolic mission. It is to instill "hope of eternal life**."

- In the opening of his seco[nd] letter to Timothy, Paul says that his apostolic ministry is "**according to the promise of life that is in Christ Jesus**" (2 Timothy 1:1).

- The **promise of eternal life is certain because it is founded upon the character of the eternal God**. "**God who never lies"** has **promised eternal life to His people even before the foundation of time**!

- **Look at chapter 3 and verse 4. Paul writes, READ Titus 3:4-7**

- **Jesus' prayer to the Father in John 17 should give us much assurance**.

- "**Father, I desire that they also, whom you have given me, may be with me where I am, to see the glory that you have given me because you loved me before the foundation of the world.**" John 17:24

- The Word of God repeatedly traces the **origin of salvation and the promise of eternal life back to God's gracious plan of redemption, established in eternity past**.

- In theology, this is known as the **Covenant of Redemption**. It is the covenant made within the triune Godhead in which the Son entered this world and gave himself to redeem a people for His own possession.

- **Paul tells Titus one last purpose for his apostolic mission**: to **fulfill the commission** God **entrusted him with by preaching the Word of God**.

- Preaching the gospel was central to the ministry of the Apostles.

- Brothers, **please do not fall for the modern-day temptation to replace or shorten preaching time in the worship service with more music and song**s.

- That seems to be happening in so many churches around the world! **But preaching has always been God's powerful means of drawing people to Christ**.

- In another letter, writing to the Corinthian church, Paul wrote, "**For the word of the cross (that is the preached word) is folly to those who are perishing, but to us who are being saved it is the power of God**." 1 Cor. 1:18

- The **Apostle Paul was always mindful that God called him to preach the gospel**. For Paul, there was **no higher privilege**!

- As part of **God's eternal plan**, **preaching is absolutely necessary for the salvation of souls and the building up of the believer**.

- Writing to the church in Rome. "**For "everyone who calls on the name of the Lord will be saved. How, then, will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? And how are they to preach unless they are sent?**" Romans 10:13-15

- Brothers, the **churches need faithful, Christ-centered preaching**! If God has called you to preach, and the church has confirmed your gifts, you should count it the highest privilege. **Fulfill your commission to the glory of Jesus Christ**.

- **I**n chapter 2 of his Titus sermons, Calvin wrote on this verse, which you all read, that Paul "**served God by dispensing the treasure of the gospel in which we have assurance of salvation**."

- When you **preach, brothers, you are dispensing the treasure of the gospel**.

- We could say so much more regarding the opening salutation, but we must move on!

II. The Elders (1:5-9)

- Like at the start of 1 Timothy, **Paul immediately states his reason for writing**. In **verse 5, he gets down to business and explains why he left Titus in Create**.

- READ 1:5. "**This is why I left you in Crete, so that you might put what remained into order, and appoint elders in every town as I directed you**."

- **Probably** sometime after his release from imprisonment in Rome, Paul was able to **evangelize on the island of Crete**. The LORD blessed his labors, and churches began to form in "**every town**," as it says in verse 5.

- We **don't know how long Paul was in Crete**, but we do know that he couldn't stay and **needed Titus to carry on the work**.

- As in the first Timothy, what is a **matter of some urgency**, **Paul provides instructions to Titus regarding the qualifications necessary for serving in the important role as Elder**.

- Much, but not all, of Paul's instructions to Titus are found in 1 Timothy 3. You will notice right away, though, that there is **no mention of a deacon** in the letter to Titus.

Home Life

- Moving into home life

- Circumstances were undoubtedly **different in Crete than in Ephesus**, Where the **Ephesian church had existed much longer**.

- **It makes sense that the apostles' first priority was establishing godly leadership**, and **Titus was given that task**.

- Your outline **briefly compares the passages in Titus and 1 Timothy**. **There is obviously much overlap**.

- We won't go over each characteristic right now. However, you will see in a moment on the outline **three areas in which a potential elder should be "blameless" and "above reproach**."

- **Before that <u>four topics on the Eldership as a general review</u>.**

- **In Verse 5, Paul uses the Greek word that is translated for us as "elders**" πρεσβύτερος – presbyteros.

- In verse 7, **he uses a different word for the same office. He uses a different Greek word that is translated** for us as "**overseer"** ἐπίσκοπος – episkopos in our Bibles.

- As in 1 Timothy, various words are **used in the New Testament for Elders: overseers, bishops, and sometimes shepherds**. **These are the same offices**!

- Your **<u>outline also</u> mentions that the biblical pattern is** a **<u>plurality of overseers</u>**. Of course, this is **contingent on God's providence**.

- There may be times in newer, younger churches when multiple elders are **NOT possible, <u>nor should the process be rushed</u>**. My point is that the **<u>goal of church planting is to have multiple elders</u>**.

- **<u>Thirdly</u>**, we said that **<u>ALL elders must be able to teach God's people</u>**. That is their **main function in the church**.

- In **1 Timothy 3,** Paul says they must be "**able to teach**." **In Titus** 1, the apostle says in **verse 9 that the overseer must be** "**able to give instruction in sound doctrine**." So, the overseer must have teaching gifts. He must not only be able to teach but also **<u>refute error</u>**.

- **I don't believe I mentioned this last one in 1 Timothy 3**. The church as a whole, **<u>should be part of the approval process</u>**.

- Brothers, an **<u>elder is NOT a dictator</u>! He is a servant**. <u>The **church must recognize and confirm his gifts and abilities**</u>.

- The term "**above reproach,"** in essence, means **<u>unaccused.</u>** A person's character and conduct **are <u>not always perfect</u>, but they are free from any damaging moral or spiritual accusations.**

- The **Apostle Paul described the qualifications for elders** in the church to **Titus in three categories**: a **man's home life, character, beliefs, or doctrinal position**.

- **I will start with the home**. As one commentator wrote, "**The home is regarded as the training ground for Christian leaders**."

- **Andreas Kostenberger writes**, "Anyone who aspires to serve as an elder in the church, which **involves exercising authority** over the congregation, must properly **exercise authority at home**, with his **children responding in obedience and submission**."

- If you have the opportunity to **watch the five-minute video**, using the web address I provided in your outline, the **presenter argues that the children of the overseer are NOT required to be Christians**.

- **It is, though, necessary that the children listen, obey, and respect the father in the home**. I think you will find it a helpful video!

- If we summarize the list in your outline, including both positive and negative traits, the focus that **sums them all up** is the **necessity of self-control** in verse 8.

- The list in Galatians 5 reveals that **this is also a fruit of the Holy Spirit. It is evidence of the Spirit's ministry** in a man's life.

Character

- The first list of five vices corresponds to five areas that easily lead us into temptation. Pride, temper, alcohol, power, and money.

- All **five challenge each of us in the area of self-control or self-mastery**. Without self-control, a **man is in no position to lead the church**.

- **T**he word "overbearing" in Greek was **often used to describe a "peppery attitude"— Someone who is easily irritated**.

- **Drunkenness** – The **Scripture allows for alcohol**. The issue, though, again is self-control. A pastor may find himself in a social situation in which alcohol is present. **Your self-control is on display**!

- **Not violent** – The gift of leadership often **includes a forceful personality**. We must use our **Lord Jesus Christ as our example in leadership**. He led by example not by force. He led by love and compassion.

- **Not greedy for money**. We can say here that a pastor should be motivated by service. That is not to say a pastor shouldn't receive proper compensation.

- **Virtues** -. Mostly **self-explanatory** (**read the list**)

    - Hospitable, 1 Tim 3:3, 1 Peter 4:9, Heb. 13:2, 3 John 8
    - Loving what is good (**no exact equivalent** in 1 Tim 3)
    - Sensible or self-controlled, 1 Tim 3:2, Titus 2:2, Titus 2:5
    - Righteous or upright (respectable) 1 Tim 3:2, Titus 2:12, Phil 4:8, Col 4:1
    - Holy, (**no exact equivalent** in 1 Tim 3) but see 1 Tim 2:8, Heb 7:26
    - Self-controlled or disciplined 1 Tim 3:2 (see "sensible" above)

Doctrine

- **In verse 9, the Apostle Paul moves on to an Elder's <u>necessary grasp of truth</u>!**

- The Elder candidate "**must hold firm to the trustworthy word as taught.**"

- An Elder in the church of Jesus Christ must **be able to teach and exhort <u>whi</u>le correcting those who contradict the gospel truth**.

- **John Calvin's commentary** on this passage provides a helpful summary of **<u>the dual nature of a teaching ministry</u>**.

- "A ***pastor needs two voices***, one for gathering the sheep and the other for driving away wolves and thieves. The Scripture supplies him with the means for doing both, and he who has been rightly instructed in it will be able to rule those who are teachable and to refute the enemies of the truth. Paul notes this double use of the Scripture when he says that he should be able ***both to exhort and to convict*** the gainsayers."

- **Verse 9 in Titus** is **the equivalent to the qualification in 1 Timothy, "able to teach**."

- The **Elder must teach "sound" doctrine**. Once again, one of Paul's favorite words for good doctrine is used! "**<u>Sound" or "healthy</u>" doctrine**.

- One of **John Calvin's quotes** that I like regarding sound teaching said, "**All trifles vanish away before solid, (or sound) teaching.**"

- **Remember, the word "sound"** that Paul uses is the Greek word from which the English word for "**hygiene"** is derived.

- There is **unhealthy** false doctrine and **sound, healthy** doctrine. Paul tells us that the elder **must "hold firm" and cling to sound and healthy doctrine**.

- It is **only by "holding firm" to the "trustworthy" truth of God's Word** that an **Elder will be able to do the work God has for him**! **REPEAT**!!

- This is what Paul emphasizes to Timothy in 2 Timothy chapter 3.

- "**But as for you, continue in what you have learned and *have firmly believed*, knowing from whom you learned it [15] and how from childhood you have been acquainted with the sacred writings, *which are able* to make you wise for salvation through faith in Christ Jesus. [16] All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, [17] *that the man of God may be complete, equipped for every good work."***

- Brothers, if you want to serve in the pastoral ministry, **the ONLY way** you can **accomplish** the work, **as God would have you**, **is by holding firm to the Word of God!** Amen

III. The Cretan Opposition (1:10-16)

- Let's read verses 10-16 of chapter 1 Again. The title of your outline is **Cretan Opposition**.

- As we have seen in Paul's letters, he **often starts a new transition** of thought using the words "**But**" or "**For**." Here, he uses the latter.

- This "**for**" connects what **he is about to write** with what he just finished **saying**.

- The apostle is now **going to describe the false teachers, and this requires the proper leadership to "rebuke those who contradict**" (v.9, ending) **sound doctrine**.

- In your outline, with the help of John Stott, I've split up these verses into **three specific sections**. **1) A description of the deceivers, 2) a Christian response to the deceivers, 3) a description of the false teaching**.

A description of the deceivers

- Starting with the **description the Apostle Paul gives us of the false teachers**.

- Similar to the approach used in the letter to 1 Timothy, Paul will **now present us with a contrast**.

- Knowing what we know from his first letter to Timothy, we **should NOT** be surprised to see **another contrast between what a godly elder looks like and what the false teachers, or deceivers, in Crete, look like**.

- At the start of verse 10, these deceivers **were numerically many. And we are told they were rebellious people**! **Unruly** and **insubordinate**.

- You may remember that in **chapter 1 of 1 Timothy, Paul called the false teachers** in Ephesus "**lawless.**" The same description would apply to the teachers in Crete. They were **insubordinate, lawless teachers**.

- These **false teachers** were in **no way fit or prepared to obey God. Nor could they** submit to God's authority. Both their **teaching and lifestyles demonstrated their insubordination**.

- **Instead of teaching what is sound** Paul tells us they were "**empty talkers**." Some appropriate synonyms for these "**empty talkers**" might be **long-winded,** but nothing worth listening to! **Listening to them brought no spiritual benefit**!

- **Instead of sound, healthy doctrine, they were creators of heresy**!

- In **1 Timothy 1:6,** Paul tells us certain persons have wandered away in "**vain discussion.**" In Paul's second letter to **Timothy 2:16,** they are called "**irreverent babblers who lead people into ungodliness**."

- They are **deceivers—liars—like Satan, the chief deceiver and father of all lies**. Through **their deceit, they lead people away from sound** doctrine.

- **Some of them, at least, were Jewish**. They were **with the circumcision party**. In verse 14, the apostle tells us **these deceivers devote themselves to Jewish myths**.

- Perhaps like the Jewish false teachers at Ephesus, who invented **elaborate genealogies and wild allegorical stories** from the Old Testament.

- You may recall that in 1 Timothy 6, we looked at the **cause, nature, and effect of the false teaching in Ephesus**.

- **Here in Crete**, we can say the **cause is insubordination**, a **refusal to submit to apostolic authority. Thi**s **false teaching is vain,** empty talk. Its **effect is simply to deceive people, leading them away from Christ**.

A Christian response to the deceivers

- **What is the proper response to these false teachers**? **Paul provides us with the course of action!**

- **In verse 11,** we are told they **must be silenced**. **These words convey urgency**.

- Paul does **NOT suggest patient dialogue** or **peaceful arbitration** for the **sake of so-called unity in the church**! Paul is quite firm on what is to be done!

- These **false teachers must be stopped**!

- The **Greek word used in this verse is the word for "mouth." Their mouths must be muzzled.**

- When you have an aggressive dog who has bitten people before, and it is out in a public place. **What do you do**? You **put a muzzle on the animal** so it can't bite someone! That is the idea being expressed here!

- Another course of action, the apostle tells us in verse 13, is to rebuke them sharply. Notice, though, that **Paul's goal was NOT to humiliate the Cretans** but to **rescue them from error in establishing them in truth**. **He wants them to be "sound in faith."**

- O**ne of the Apostles' strategies for silencing false teachers** is establishing **believers who are sound in the faith**.

- **Proclaiming the truth under the power of the Holy Spirit is one way to rid the church** of error **and set straight the deceived**.

- These **false teachers must be silenced because their** teaching material was causing whole families to be split up. Verse 11. **The Greek idea is that they ruin "whole" or "entire" households with their deceptive lies**.

A description of the false teaching

- What **were these false teachers teaching**? What errors were they spreading in Crete? We don't have all the details, but we can describe what they **were teaching as best we can**.

- In verses 12 and 13, it appears that it was well known in the ancient world that, as a general statement, **people from Crete were liars, evil, and lazy**!

- Many commentators mention that this saying by a Cretan prophet about the people of Crete was written centuries before Paul and became a common consensus!

- In the first century, Cretans had a reputation for stealing, and the island became well known as a place of refuge for thieves and pirates.

- The famous **Roman statesman and politician Cicero** wrote, and I quote, "Cretans consider piracy an honorable practice!"

- **Such was the world in which the gospel was sent and, by the sovereign grace of God, changed hearts!**

- **While it does not reveal the specific content of the false teachers**, it does tell us that their teachings were based on deception!

- We are told in **verse 14 that** they "**Dedicated themselves to Jewish myths and fables**." As we said before, these were likely **fancy allegorical stories and genealogies that were not rooted in the revealed truth of the Old Testament**.

- These **Jewish myths were similar to what was being taught at** Ephesus, which Paul writes of in chapter 1 of 1 Timothy.

- **This teaching of fables may have been similar to what was preached in the Catholic church before the 16th-century Protestant Reformation**.

- This was a **time known NOT for preaching Scripture** but rather a time when stories about the saints and various miraculous acts and experiences were taught.

- We **also learn from verse 14** that these teachers taught the "**commands of people who turn away from the truth**." That would **suggest a very legalistic mindset**!

- **Fallen human nature is NOT a friend to grace**! There is something in sinful man **that MUST add to their salvation** instead of receiving by grace through faith the Lord Jesus Christ!

- These false **teachers** "**turn away from the truth**." **Like the false teachers at Ephesus, their minds and consciences have become defiled**. **Seared and hardened,** no doubt, to the point where **sin no longer troubles them**!

- The last comment I'd like to make from verse 16 is that these teachers were self-deceived**! They believed that what they were teaching was from God. Paul says that they "professed to know God**."

- The **truth, however,** was that they were utterly "**unfit for any good work**." The word **unfit here means "disqualified**!"

- Brothers, "**good wor**k," **the kind that honors God, comes from faith and love for Jesus Christ**. **May the Lord make each of us fit to serve him**!

- Amen – prayer.

Titus Chapter 2

Prayer – READ Chapter 2 in its entirety.

IV. Pastoral duties (2:1-10)

- As he often does, the Apostle Paul **sets up another contrast at the start** of chapter two: "**But as for you**."

- In **chapter one**, **specifically verses 10-16**, Paul describes **the false teachers. He concludes** that they are "**detestable, disobedient, and unfit for any good work.**"

- **It is at that point he says emphatically to Titus**, "**But as for you teach what accords with sound doctrine" (there is that word "sound" again!)**. "**Sound doctrine," meaning "healthy" doctrine.**

- G**rammatically speaking, in chapter one Paul has given Titus only one imperative. Only one command**. In **verse 13** of **chapter one**, he **tells Titus** to "**rebuke sharply**" these **false teachers**.

- **Moving into chapters 2 and 3**, the apostle will now **give numerous imperative statements**.

- In fact, the **entire letter contains 14 imperative** statements, **13 of which are in chapters 2 and 3**!

- **Why does that matter**? **As a pastoral letter**, we naturally **want to know the pastor's role**.

- These **imperative commands teach us, as they did Titus, how to respond to people** and **circumstance**s within the church. **They instruct us to know our pastoral duties**!

- **In your outline, I've listed the three main groups of people in the church** that the Apostle **Paul is eager to instruct Titus on his pastoral duties**. **1) Teaching for men, 2) Teaching for women, 3) Teaching for workers**.

- This is **similar to the teaching in 1 Timothy chapter 5,** where Paul addresses older and younger men. As well as older and younger women.

- This is followed by a lengthy discussion on widows in the church, along with guidance for slaves similar to that found in 1 Timothy chapter 6.

- **Here, in Titus, Paul follows a similar pattern, <u>but</u> this time excludes** mention of the **widows** in the churches.

- The order that Paul follows begins in verse 2 with older men, continues in verses 3 to 5 with younger women, moves to verse 6 with young men, then covers verses 7 to 8 about Titus himself, and finally addresses verses 9 to 10 slaves.

- There is, of course, much overlap with the letter to Timothy at Ephesus.

Teaching for men/Titus (2:1-2, 2:6-8)

- They are **<u>to be</u>** taught by older men what **is in accord with sound doctrine**. They are to be "**sober-minded, dignified, self-controlled, sound in faith, in love, and in steadfastness**."

- Many of the characteristics of older men in Christ are identical to some of the requirements for serving as **<u>church leaders</u>**!

- **Sober-minded**, or temperate, we might say. A **man of moderation** who doesn't go to excess in things.

- **Dignified, or we might say "worthy of respect**." There is a certain seriousness about them as they pertain to the Christian life and walking with Christ.

- Paul insists that **older men are to be self-controlled**. This is the exact same word Paul uses to describe a qualification for pastors in 1:8.

- Most importantly, these older men should be sound **or healthy in three areas**: faith, love, and steadfastness. In Greek, **<u>an article</u> precedes** each word, **signifying that each trait should have a special focus**!

- The apostle **wants to see a healthy trust in God in older men**. It should be a noticeable feature of their character.

- Brothers, are these traits something you desire more and more in life?

- Andrew Bonar, a 19th-century Scottish minister, wrote the following. "**<u>Remember that very few men and very few ministers keep up to the end the edge that was on their spirit at the first</u>."**

- In other words, Bonar is saying that **very few Christian men continue to grow, develop, and mature as Christians until the end of their lives**. Many of them are not spiritually the men they were in their younger days.

- **Pray brothers, that this will <u>NOT</u> be true of us**! May **<u>of love for Christ and a desire to do good, grow more and more until we are with him!</u>**

- **Jumping to verse 6, we see instructions given to Titus regarding <u>younger men</u>**.

- The word "**Likewise "**indicates **a new group**. Titus's task **is to urge young men to have self-control**, be sound in mind, and "control" their youthful passion!

- In chapter 2, "**self-control**" is the most frequently mentioned characteristic. It is **mentioned five times in just chapter 2**: verses 2, 4, 5, 6, and 12. As mentioned earlier, it is also a must-have characteristic for the office of an Elder.

- This should help us understand how **<u>highly God values self-control in His church and in individuals' lives</u>**.

- The **Apostle Paul's focus is on the mind**! <u>Remember the false teachers in Crete are trying to persuade people away from the simplicity of the Gospel of the grace of God.</u>

- It is **urgent that these young men develop sound minds** and self-control **to prevent them from listening to the lies of the devil and false teachers**.

- In his book Opening Up Titus, David Campbell writes, "**Sober-mindedness, or self-control, as we saw in connection with old men, is a whole-of-life thing. It has a positive and wholesome impact upon our speech, our behavior, the decisions that we make in life, the counsel we give to others, and the ways in which we respond to the various situations in life. Its value cannot be overestimated**."

- To **have self-control is to demonstrate the fruit of the Holy Spirit's** working in our lives. The fallen, sinful man is unable to demonstrate this self-control. Oh, that we had more of the Holy Spirit working in our hearts!

- Paul **addresses Titus directly** in **verses 7 and 8. <u>READ it</u>**.

- Clearly, the apostle addresses **Titus in his character as a Christian leader** in the Church. These words **should very much apply to anyone who is in a leadership position within God's people**!

- As a church leader, Titus must set an example that others should follow. He is to **set an example by doing good**!

- That is a very big and difficult challenge for elders! As a leader in your church, Christians should look at them and think, "That is the way I should live."

- **There should be nothing evil they can say**. That is **what it means to be "above reproach.**"

- John Stott sums it up well regarding **motive, manner, and matter**. The leader of Christ's church should be characterized by **purity of motive** (unlike the false teachers in 1:7 who are "greedy for gain.")

- The **leader should convey a serious manner**. We are NOT talking about being somber! Serious in the sense that you are dealing with eternal matters and speaking the authoritative Word of God!

- Lastly, the **leader is sound in matter or doctrine, providing healthy, edifying teaching for his flock!**

Teaching for women (2:3-5)

- In **verses 3 – 5, Paul has a word for women**. **READ it - 2:3-5**.

- The apostle often introduces this section about women by using **the word "likewise**."

- First, he begins his focus on older women in the church. Titus is to challenge them with four characteristics.

    1) They first must be reverent in behavior.
    2) Next, they must NOT be slanderers.
    3) Thirdly, they must not be excessive in their drinking.
    4) Lastly, Titus is to instruct older women that they must "teach what is good."

- Considering the highly immoral nature of Cretan society, the older woman who meets these criteria would undoubtedly stand out!

- **Verse 4 begins with a ἵνα Greek (hina) clause.**

- That **means verse 4 is a purpose statement. It is the reason** why **older women in verse 3 should have the four characteristics mentioned.**

- In other words, older women should have the virtues mentioned (reverent, not slanderers, not given excess, and teachers of what is good), **NOT as an end in itself!**

- **Instead, they are to encourage and train young women**.

- Today's church **desperately needs older, mature**, Christian women to mentor younger women.

- The Apostle Paul **groups instructions for young women in three pairs**, starting and ending with their relationship with their husbands.

- **First, they're to be certain kinds of wives and mothers**. They are to love their husbands and love their children.

- **Secondly, younger women in the body are to cultivate Christian character**. They must be **self-controlled (as we've seen so many times) and pure**. In this context, this likely means **virtuous and chaste**!

- **Thirdly, these younger women should be engaged in activities with the right attitude**. They should be "**homemakers" (which literally means busy at home**) and **"kind."**

- **Lastly**, they are to be "**submissive to their husbands**."

- These qualities **should be evident for the purpose of honoring the Gospel of our Lord Jesus Christ.**

- The apostle Paul **was always concerned that young women, indeed all groups of believers, must honor God in their lives.**

- God's **desire is for the believer to grow in grace and knowledge** of the Lord Jesus Christ and, in so doing, **become a representative of what the love and grace of God can do in one's life**!

- The **Christian life and lifestyle should be a witness** to the **power** of God's grace. As we will see in verse 10, the **believer must** "**adorn the doctrine of God our Savior.** "

Teaching for workers (2:9-10)

- The **last group in this section** that the Apostle Paul will touch on **is verses 9 and 10.**

- **READ 2:9-10**.

- The first thing to notice is that **in a list of instructions based on gender and age,** the Apostle Paul **now turns away from age and gender** and has a **word to Christians who are in bondage as slaves**.

- We **saw this in 1 Timothy at the beginning of chapter 6**.

- It is estimated that in the **1st century, 25% of the Roman world** were considered **slaves**.

- As **horrible and disturbing as the practice of slavery is**, at any point in history, it is **worth noting that in the New Testament letters, Paul's primary concern is NOT overturning the slavery system**.

- He **does have** a word for slaves in his **1rst letter to the Corinthians in 7:**21 when he wrote, "**Were you a slave when you were called? Don't let it trouble you—*although if you can gain your freedom, do so***."

- The Apostle's **primary concern for the believer is the kingdom of God and NOT this transient world.**

- There **is a common denominator in this list of different Christian groups**.

- The **common denominator in Paul's instructions is that believers are to witness the gospel in an unbelieving world**!

- **"Adorning the doctrine of God our Savior"** is the apostle's **first** and foremost **priority**.

- The Greek verb "**adorn**" **was used to describe the arrangement of jewels to display their beauty**.

- The **gospel of Jesus Christ is a jewel**! It is a pearl worth a great price! B**y his words and life**, the person in Christ should show something of this **precious jewel to a lost world** full of sin.

- This is very much the **same message** the apostle **gave to Timothy regarding the slaves in Ephesus**.

- Chapter 6, verse 1 of 1 Timothy. "**Let all who are under a yoke as bondservants regard their own masters as worthy of all honor, (why?) *so that the name of God and the teaching may not be reviled***."

- **No matter who we are in this world**, rich, poor, famous, unknown, kings, or slaves, **the first priority as believers is to honor Jesus Christ is to adorn the gospel!** That, **in a nutshell, is Paul's message to Titus and Timothy.**

- That is the **reason why bondservants are to submit to their masters, the reason why they are to be well pleasing to them, the reason why they must not talk back to them, and the reason for showing good faith**.

V. Theological framework and motivation for ministry (2:11-15)

- The next section in the class outline covers **chapter two, verses 11 through 15**.
- It is called a "**theological framework and motivation for ministry**."
- **READ 2:11-15**.
- Notice the **familiar connecting word "for" (γὰρ)** at the **start of verse 11**.
- **What does it connect**? It connects to the **end of verse 10,** where Paul writes, "**God our Savior**."
- It is a **common pattern in the Apostle Paul's letters that once he mentions** "**God our Savior**," words like the "**gospel of grace**," "**the cross**," and **many other phrases act like a "trigger" in his mind, causing him to elaborate on the subject many times and break out in praise to the Lord!**
- Like a small child who has learned something new and must tell his parents, **Paul must exalt the grace of our Lord Jesus Christ**!
- The apostle **specifies two major incentives** for **faithful service** to Christ in this section. They are **#1, the saving grace of God, and #2, the expectation of the return of the Lord Jesus**.
- **It is important to remember the context of the various groups** of people Paul describes in verses 1-10. Each group of believers is **instructed to live god-honoring lives**.
- **Then, in verse 12, he gives us the answer: God's grace teaches the believer to deny ungodliness and live upright lives as they await the Savior's return**!
- In **short (and this is one of the main messages of the Pastoral letters), proper Christ-centered behavior *stems from proper theology***!

Grace of God

- The grace of God **is a powerful force for believers in Christ**. We often hear the **definition of grace as God's unmerited favor**. **That is true, but so much more could be said**!
- You will see **another internet address in the outline**. If you can, it is an excellent short writeup by R.C. Sproul **regarding a full definition of God's grace**.

- Let me take just a moment to **read a little snippet of the article**. I am especially interested in it because **grace is an incentive and motivation for our service to Christ. Sproul wrote:**

- "When we truly understand grace—when we see that God only owes us wrath but has provided Christ's merit to cover our demerit—then everything changes. The Christian **motivation for ethics** is not merely to obey some abstract law or a list of rules; rather, our **response is provoked by gratitude**. Jesus understood that when He said, "If you love Me, keep My commandments." If I may have the liberty to paraphrase: "Keep My commandments not because you want to be just, but because you love Me." **A true understanding of grace—of God's unmerited favor—always provokes a life of gratitude and obedience**."

- **Grace brings about the new birth in Christ** and **enables us** to **live Christian lives in an evil world after conversion**.

- Paul wrote in his letter **to the church in Philippi 2:12-13**. "Therefore, my beloved, just as you have always obeyed, not only in my presence but now even more in my absence, continue to work out your salvation with fear and trembling. "**For it is** God who works in you to will and to act on behalf of His good purpose."

- Brothers, **our ongoing sanctification**, the process of conforming us more and more into the image of Jesus Christ, **is also dependent upon the grace of God.**

- The reality is that for the believer, **God's grace should make us love Christ so much that sin becomes so detestable we want nothing to do with it**.

- **Brothers, one way to measure your spiritual health is to ask whether you hate sin and long to be rid of it**.

- The **Puritan John Owen**, in his famous book entitled "**Mortification of Sin," wrote, "Be killing sin or it will be killing you**."

- How in need of grace we are!! At my church, and maybe yours, **we often sing the well-known hymn** "**Come, thou fount of every blessing**."

- "**O to grace, how great a debtor I'm constrained to be daily! Let that grace, Lord, like a fetter, bind my wandering heart to thee**."

- **If we were left to ourselves**, we would be **NO Match for sin and Satan**!

- But if we are **IN Christ, we are NOT left to ourselves**.

- Grace **teaches us to say NO to sinful passions** and simultaneously teaches **us to live self-controlled, upright, and godly lives in the present age**!

- **The grace of God has appeared**, **bringing salvation to all people**. The apostle is saying that **the grace of God has appeared and is <u>now freely offered to all people</u>**.

- So, the **<u>first motivation</u> for ministry and living a Christ-centered** life is **the grace of God** in Christ Jesus.

- Paul **uses similar language writing to Timothy** in his 2nd letter. **READ 2 Timothy 1:8-12**.

- <u>God's **purpose and grace to us before the ages began,** and our waiting for "that **Day**," which is Christ's return, **are great motivations**</u> for serving the Lord and His people.

- **This is the reason why we should be "zealous for good works**!"

Expectation of Christ's return

- In verse 12, the apostle refers to the **present age** and **<u>how salvation in Christ impacts us today.</u>**

- The "**present age" <u>has not quite ended yet</u>**; we live in i**<u>t now</u>**!

- However, **there is <u>another age</u> in which the believer is "<u>waiting."</u>**

- We should see here that Paul's stress is **not just on the wonderful arrival of the Lord Jesus Christ**. His hope is in the "**appearing of the glory** of our great God and Savior.

- The Greek word Paul uses in Verse 13, **translated as "appearing,**" is the word we use for **<u>epiphany,</u>** which means **a manifestation or <u>appearance</u>** <u>of something</u>.

- The **<u>root of the word epiphany in Classical Greek</u>** was **used to describe the <u>breaking of dawn each morning</u>**. The **sun has reappeared**.

- It does **NOT mean that something new comes into existence; instead,** something that exists is now appearing!

- I believe the point is that the Apostle **Paul is emphasizing the long-awaited <u>glory</u> of Christ, which, of course, exists in heaven and will now finally be revealed to the whole world**.

- **Every eye will see, every knee will bow, every tongue will confess Jesus Christ is Lord <u>to the glory of God</u>**. What a glorious day that will be!

- **Jesus, at his first epiphany, was lowly and humble! But** It will **NOT** be that way at His **next epiphany**! He will come **full of glory**!

- The Apostle Paul **stresses that the reality of the incarnation, in verse 11**, is the **foundation for our hope for the return of Christ** at His second coming!

- Gordan Fee writes, "The **second coming is the final manifestation** of **God's full glory,**" as the **first advent manifested God's grace**!

- Christ has redeemed us **in that he has bought us out of the slave market of sin** and, **by grace, is conforming His bride to be pleasing to Him**!

- The **Church belongs to Jesus Christ**. What our Savior has accomplished for us **is motivation to each of us** to be **zealous for good works**. In other words, **eager to do the works** that honor the Lord Jesus.

- V**erses 13 and 14** are a **doxology in many ways**. The Greek **word for glory** is **"doxa**." **These verses express praise and glory to the Lord Jesus Christ**.

- It is important to note that when Paul writes of "**our great God and Savior Jesus Christ**," he refers to one person. This is **one of the most explicit Christological confessions in the New Testament**: **Jesus Christ is God**!

- Beware of Jehovah's Witnesses, who often go **door to door** to people's houses, **passing out literature** and **seeking to engage people in their false teachings**. One of the primary errors, among many, that they hold is that they teach Jesus is NOT the eternal God.

- Of course, **they have no biblical support**! Although they try to support it using their own bible translation.

- Should they ever engage you in discussion, **the divinity of Jesus i**s a **good place to start**!

- **This passage** in Titus and several other NT texts, especially the Gospel of John, chapter 1, **clearly states the deity of our Lord Jesus Christ**!

- Do we long for the day when Jesus will come back and there will be new heavens and a new earth? A world in which sin is once and for all done away?

- I sometimes wonder if the Second Coming of Christ isn't given enough attention in Reformed churches. Perhaps if it were, we would desire to live more Christ-like lives.

- That seems to be the Apostle John's thought as he writes regarding the coming appearance of our Lord Jesus Christ. Writing in 1 John 3:2-3

- "Beloved, we are God's children now, and what we will be has not yet appeared; but we know that **when he appears** we shall be like him, because we shall see him as he is. **3** And everyone who thus hopes in him purifies himself as he is pure."

- **May that be our <u>blessed hope</u> today!**

Conclusion (2:15)

- In **verse 15**, the **Apostle Paul concludes this theological framework and motivation for ministry** found in verses 11-14.

- In other words, he **<u>has just presented to Titus the theological foundation for "good works,</u>**" which is God's **<u>grace in redeeming sinners</u>** and the **<u>hope of his second appearing when Christ comes in glory</u>**!

- Verse **<u>15 also serves as a transition statement</u>** into chapter 3.

- Paul turns his attention directly to Titus and urges him to "**teach these things**."

- You may recall the phrase "**these things**," which the apostle often used in the first letter to Timothy. It is a summary statement, **sometimes referring back to what was just written and other times to a subject about to be presented**.

- Paul **<u>uses the same phrase seven times</u>** <u>in 1 Timothy</u>, **but it is used just once** in Titus.

- Imperatives, often a personal charge, usually follow it. **The <u>charge, here in verse 15, contains three verbs</u>**.

- **Declare**, **exhort** (or better translated, "**encourage,**") and "**rebuke**."

- **<u>Declare</u>** is the **same word in Greek as 2:1 for <u>teach</u>**. I'm not sure why the ESV translators chose a different word.

- Nonetheless, we have a "***literary inclusio"*** in which **the author starts and ends with the same expression**. In this case, "**teach**" or "**declare in 2:1 and 2:15**."

- The next word, "**exhort,**" **could be translated** as "**encourage**." I prefer "to encourage" because Paul's writing is gentler **in** tone or spirit (small **s) than his direct writing about the false teachers**!

- Lastly, to "**rebuke with all authority**." Bill Mounce writes, "**These instructions are given to Titus, Paul's delegate, and he is to exercise his full delegated authority. One can assume that this strong language is intended more for the Cretan church than for Titus**."

- The apostle ends it by telling Titus to "let no one disregard you."

- In some ways, **with the exception of mentioning "Titus' youth**," "**let no one disregard you**" reminds us of Paul's word to Timothy in 1 Timothy 4:12 when he tells Timothy, "**Let no one despise you for your youth**."

- That **would have encouraged** Titus and let **those who heard the letter know that they should respect and listen to him** as if Paul himself were there in Crete!

- Prayer

Titus 3

Prayer

III. Living as the Church in this world (3:1-15)

- **READ Chapter 3**

The Christian in the world (3:1-2)

- The overall emphasis does not significantly change in the final chapter of the apostle's letter to **his representative, Titus,** on the **island of Crete**.

- Paul **will continue to promote godly living** to the **honor and glory** of the Lord Jesus Christ.

- In **chapter one Paul focused on sanctification within the congregation** of the church.

- **In chapter two, his focus was on various groups within the body of Christ** (older, younger, men, women, slaves)

- **In Chapter 3, his focus is more on Christians in general—Christians living in a sin-cursed world**.

- **The chapter can be broken up into three main groups as follows:**

- **The Christian in the world (3:1-2)**

- **The revelation of God's kindness and love in Christ (3:3-8)**

- **Finishing with final instructions (3:9-15)**

- **In chapter 3, verses 1, 8, and 14,** Paul **emphasizes** the **necessity of "good works" three times**. The **phrase is repeated in 1:16 and 2:7, 14**!

- As **Paul concluded in chapter 2, verse 14**, **he wrote that since we are bought and paid for by Jesus Christ in our redemption**, **Christians must be "zealous for good works**!"

- This "**good works" message we find repeatedly** in the New Testament. It is always the result of and not the cause of God's grace!

- **Ephesians 2:10** - "**For we are his workmanship, *created in Christ Jesus for good works*, which God prepared beforehand, that we should walk in them**."

- It is the same emphasis of the Apostle Peter. **1 Peter 2:12** – **"Keep your conduct among the Gentiles honorable, so that when they speak against you as evildoers, *they may see your good deeds* and glorify God on the day of visitation**."

- It is also an emphasis our Lord gives us in **the Sermon on the Mount**. **Matthew 5:16** – "**Let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven**."

- In **verses 1 and 2**, Paul **instructs Titus** on the **proper behavior and attitude** of **believers in their relationships with the civil government and with "all people" in general**.

- In **chapter two**, Paul directed **that wives and slaves submit**. **He now expands** on this and emphasizes the importance of **all believers submitting to rulers and authorities**.

- The**se first two verses contain 7 commands,** with **submit being the head command**.

- **There are two specific evangelistic reasons why** Christians **must obey these commands**.

- The **first one is being "ready or prepared for every good work**." The idea is that being submissive to authorities, not slanderous, not fighting, and being kind and gentle to all people **are the preparations necessary for "good works**."

- The **second reason it is so important to obey these** commands is **that it promotes our gospel witness and testimony to the lost!**

- **This is ALWAYS the concern of the Apostle Paul** for the Christian!

- In chapter 1, verse 16, Paul describes the false teachers. They "**profess to know God, but they deny him by their works. They are detestable, disobedient, unfit for any good work**."

- The **characteristics of the false teachers**, described earlier in the letter (1:10-12), are "**insubordinate, empty talkers, deceivers, teaching for shameful gain, liars, evil beasts, and lazy gluttons."**

- **By God's grace**, believers are **intended to be the exact opposite** in their lifestyles!

- We are not to **speak evil of people; we should avoid arguments and be gentle and courteous. Your sanctification honors and affirms the Gospel**! A sinful life is just the opposite!

- **Do you see what Paul is doing**? **He is comparing and contrasting the believer with the unbeliever**!

- Just as the **false teacher is "unfit" for good works,**" the believer must **be fit and "ready for every good work**."

- This is how the Christian **lets his light shine before others so that they may see good works and give glory to our Father who is in heaven.**

The revelation of God's kindness and love in Christ (3:3-8)

- Moving to our next set of verses, the **apostle does at least two things**. He gives us a **wonderful description of God's work of salvation** in the believer's life.

- Secondly, he provides the **ultimate reasons why the believer should be gentle, courteous, loving, kind, and engaged in "good works**."

- **READ 3:3-8**.

- In verse 3, Paul provides a **vice-list of depravity** that specifies **past characteristics of believers before conversion**.

- In verses 4-7, he gives a wonderful description of God's **power in the work of regeneration**. Thus, verses 4-7 are the theological basis for all good works the Christian pursues.

- **Lastly, in verse 8**, we find another "**trustworthy saying**" that refers back to verses 4-7. **As is typical of these sayings, the subject is salvation in Christ**!

- I**n his commentary** on Titus, John Calvin writes, "**Nothing is better adapted to subdue our pride and at the same time moderate our severity than when it is shown that everything that we turn against others may fall back on our own head.**" **End quote**.

- Undoubtedly, the believer in Christ should be the humblest person in the world!

- **We must know in the depths of our hearts** that we are **no better than anyone** else.

- We know that a **horrible sinful nature remains in us,** and were it not for God's grace, we would quickly fall into the same old sins.

- Titus 3:3 **is very similar t**o the letter Paul wrote to the church in Ephesus **describing their pre-conversion state**.

- **READ Ephesians 2:1-3**.

- In Titus 3:3, the **Holy Spirit reminds us that all salvation in our Lord Jesus Christ is His work, not our own, by providing this list of depraved characteristics of a person outside of Christ before regeneration.**

- It is also teaching us the great need we have for salvation! Brothers, **in ourselves, we have absolutely NOTHING to boast about**! **We shall carry our sinful nature to the grave!**

- Jeremiah 17:9: "**The heart is deceitful above all things and desperately sick; who can understand it**?"

- Galatians 5:17 - "**The desires of the flesh are against the Spirit and the desires of the Spirit against the flesh, for these are opposed to each other to keep you from doing what you want to do**."

- **Our attitude and thoughts** regarding **pride and boasting must be those of the Apostle** Paul, who wrote to the Galatians in 6:14.

- "**But may it never be that I would boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world**."

- The last stanza of the **precious Christian hymn Smitten, Stricken, and Afflicted** should be our heart's cry.

- "**Here we have a firm foundation, here the refuge of the lost. Christ's the Rock of our salvation, His the name of which we boast. Lamb of God, for sinners wounded, Sacrifice to cancel guilt! None shall ever be confounded, who on him their hope has built!**

- Perhaps **you have wondered why God allows us to still struggle against sin**, even though we have been born again.

- Could it be **our sinful nature remains** until we leave this world **because it humbles us** and makes us **realize how desperately we need the help of the Holy Spirit to progress in our sanctification**?

- **Verse 3** "**For we ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures, passing our days in malice and envy, hated by others and hating one another**."

- **Verse 4**, **BUT!** "**When the goodness and lovingkindness of God appeared**!

- **We really should love the "buts" in Scripture**!

- The apostle **frequently uses the word "but**" to **contrast what the Christian once was (dead in sin) with what they now are (alive in Christ)**!

- I**n the ESV, the Greek word "loving-kindness**" is "**Philanthropia**."

- Which, of course, is where we **get our English word for Philanthropist**.

- It is a **combination of two Greek words**, which are likely familiar to all of us.

- **Phileo (which means Love) and Anthropos (Meaning, of course, Man**).

- The Apostle **Paul uses this word one time in all his writings!**

- It is interesting and wonderful that it is **used in the context of God's response to the deep need we all have because of sin's corruption!**

- The **common meaning and understanding of Philanthropist in today's world** is **NOT the primary meaning used in Scripture**.

- **The Word of God has a much broader definition for philanthropy** than what we might be accustomed to!

- **It is much more than simply financially wealthy people giving to a favorite cause**! No matter how good and noble the cause might be.

- While it is commendable that people like Bill Gates and Warren Buffet give billions of dollars to support various needy causes, **Scripture's focus on Philanthropy expands the definition to include both the body and soul of man**!

- The important point to remember is that God's **response to our need for mercy and grace** is **the foundation for our own exercise of good works and love toward our neighbor**!

- It is the **foundation for "good works"**.

- We might say that **God's philanthropy**, **through sending Christ** and **redeeming us**, **is the foundation** of Christians' concern and compassion for the world.

- Our own proclaiming Christ and **NOT** turning a blind eye to the needs of those around us **demonstrates to the world we belong to Christ**!

- Many biblical scholars believe that **this section in Titus is likely another creedal statement used in an early church worship service**. **If that is true, then verses 5 – 7 are at the very heart of it!**

- Verse 5: "**He saved us, not because of works done by us in righteousness, but according to his own mercy by the washing of regeneration and renewal of the Holy Spirit**."

- God saves believers **NOT because they are deserving** but because he is merciful!

- **Works of righteousness have NO effect whatsoever on God's decision to save**!

- How **difficult is this for the natural man to accept**? If we could go out on the street, survey **each person walking by, and ask them how one gets to heaven**?

- Sadly, most **will say**, "**Well, I have lived a decent life and have not been too bad of a person**."

- "I **have helped people** as much as I can and supported this charity and that charity." **I think God will accept me**!

- **NO, NO, NO. Those are "works of righteousness,**" which is the hope of a Pharisee!

- The **main clause of verses 3 – 8 is the phrase "he saved us."**

- In his comments on this section of **Titus, John Stott labels verses 3 – 7** the "**Ingredients of Salvation**."

- In verse **3 we clearly see the "need of salvation**."

- This is followed by the "**source of salvation (kindness and love of God our Savior**), as **we saw at the start of verse 4**.

- Then we have the "**ground of salvation**" **(His mercy in sending our Savior Jesus Christ**).

- Paul mentions our Savior's appearance in 3:4, which should remind us of the **appearing (or epiphany**) in 2:11, in which Paul wrote, "**For the grace of God has appeared, bringing salvation to all people**."

- **Next, the means of salvation (washing of regeneration and renewal of the Holy Spirit**).

- I believe the washing referred to here is **NOT meant to be baptism**, **although it is only fair to say that many commentators hold that view**.

- I agree with William Hendrickson, who writes, "**The washing referred to is wholly spiritual**."

- This is **surely what our Savior was referring to in John 3:5:** "**Truly, truly, I say to you unless one is born of water and the Spirit, he cannot enter the kingdom of God**."

- The **Holy Spirit cleanses believers through regeneration and renewal**, forming them into a new creature in Christ. **Water throughout the Word of God is a symbol used for spiritual cleansing**!

- **The apostle probably had the prophet Ezekiel in mind**. **Ezekiel 36:25-27**

- "**I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities and from all your idols. [26] I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. [27] And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws**."

- That is the **washing** of **regeneration** and the renewal of the Holy Spirit!

- The **term "regeneration,**" as applied to individuals, occurs **only in this one** New Testament passage. **The Greek word literally means "new birth**."

- Even **though the exact word regeneration, in the context of referring to an individual, only occurs once** in the New Testament here in Titus, **the idea of spiritual rebirth occurs many times in the New Testament**. Perhaps the **most well-known are the words of our Savior in John 3:3**.

- Jesus said to Nicodemus, "**Truly, truly, I say to you, unless one is born again, he cannot see the kingdom of God**."

- We can say unless one **undergoes the washing of regeneration and renewal** of the Holy Spirit, he cannot see the kingdom of God!

- Along with **regeneration** by the Holy Spirit, **the Apostle Paul speaks of the renewal process**!

- **This "renewal**" is the believer's sanctification **in the Lord Jesus Christ**.

➢ **Question 35 from Westminster Shorter Catechism asks What is sanctification?**

Answer: Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God and are enabled more and more to die unto sin and live unto righteousness.

- **Chapter 13 from the 1689 London Baptist Confession of Faith**. The first paragraph describes **biblical Sanctification**, or renewal, as it is called here in Titus 3.

"Those who are united to Christ and effectually called and **regenerated have a new heart** and a new spirit created in them through the power of Christ's death and resurrection. They are also further sanctified, really and personally, through the same power, by his Word and Spirit dwelling in them. The dominion of the whole body of sin is destroyed, and the various evil desires that arise from it are more and more weakened and put to death. At the same time, those called and regenerated are more and more enlivened and strengthened in all saving graces[5] so that they practice true holiness, without which no one will see the Lord."

- **Classic Reformed theology teaches that sanctification has two aspects**. The **first type** is **definitive sanctification**, which is **given to the believer** as **part of our union** with the Lord Jesus Christ.

- Our Lord **prayed in John 17 that his disciples would be sanctified**. That they would be made holy.

- This is a critical and vital truth in any study on sanctification. The believer's **holiness is directly associated with the holiness of the Lord Jesus Christ**.

- **The Great High Priest is the foundation for the sanctification of all believers**!

- The **Christian is holy because he or she is united to the Lord Jesus Christ**.

- John 17:19: "**For them, I sanctify myself, that they too may be truly sanctified.**"

- **I Corinthians 1:30 "It is because of him that you are in Christ Jesus, who has become for us wisdom from God-that is our righteousness, holiness, and redemption**."

- The **second aspect of this sanctification in classic reformed theology** is known as **progressive sanctification**.

- This is the ongoing process of becoming more like Christ, which occurs throughout a believer's life.

- **The goal of progressive sanctification is transformation! Paul writes in 2 Corinthians 3.**

- READ: **2 Corinthians 3:17 –18** – "**Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit"**.

- Then, in **Romans 12:2,** the apostle writes – "**Do not conform any longer to the pattern of this world but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is-his good, pleasing, and perfect will**."

- To sum up then, this **renewal is the process of growing more and more holy** before our Holy God. **Is that your heart's desire today?**

- **Robert Murray M'Cheyne, a godly Scottish pastor from long ago, often cried out, "Lord, make me as holy as it is possible for a saved sinner to be."**

- **The famous Puritan John Owen wrote, "Let not that man think he makes any progress in holiness who walks not over the bellies of his lusts."**

- Oh, that God, **by His grace, would enable each of us to hate sin and be conformed more and more into the image** of our Lord Jesus Christ!

- **That is progressive sanctification**!

- **Another result of this rich passage**—and I wish we had more time on this subject—**is that the regenerated believer** is **"justified**."

- **The doctrine of justification** is one of the Apostle Paul's frequent topics in the New Testament and **one of immense importance to biblical Christianity**.

- **Professor John Murray**, a Scottish theologian who taught at a Westminster seminary in the United States for most of his life, provides a very **helpful definition** of this doctrine.

- "**Justification is that aspect of the application of redemption** whereby **God delivers us from condemnation, accepts us as righteous in his sight, and receives us into his favor and fellowship**. **It is an act of God**, accomplished in time, wherein God passes judgment with respect to us as individuals. Justification is a judicial or forensic term and refers to a judgment conceived, recognized, and declared with respect to judicial status.

- **This is very important, and you should know it well! Justification does not mean to make righteous, upright, or holy; it means to pronounce or declare oneself righteous**.

- **What a glorious truth**! In Jesus Christ, **based on His perfect obedience and righteousness**, based on **His atonement and resurrection**, **in the divine courtroom**, **God declares** the **sinner just in His eyes!**

- **If that doesn't make us rejoice, nothing will! That, brothers, is worthy of our praise to God**!

- Perhaps one of the clearest and most succinct passages regarding God's work in renewal is found in **1 Corinthians 6:9-11**

- **"Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, [10] nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God. [11] And such were some of you. But you were washed (new birth), you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God**."

- The **last ingredient in this great salvation,** mentioned by the Apostle Paul in verse 7, is the **wonderful goal of God's work**—t**he sure and certain hope of eternal life**!

- Listen again to Titus 3:7 - "**So that being justified by his grace, we might become heirs according to the hope of eternal life**."

- This is **the same hope Paul introduces at the start of this letter in verse 2 of chapter 1**!

- There he wrote, "**In hope of eternal life, which God, who never lies, promised before the ages began**."

- The **heirs are those who are both transformed and declared righteous by God**!

- William Mounce writes regarding this text, "**The ultimate goal of God's initiative and Christ's and the Spirit's labors is that believers become heirs of eternal life**."

- We **see in this text that the wonderful work of salvation,** which was **planned and purposed** before the beginning of time, **is a work of the Holy Trinity**.

- Notice that both **God (in v4**.) and **Jesus Christ (v6.)** are identified as "our Savior." In **verse 5, the Holy Spirit** is identified as **the means, or power**, of the "**washing of regeneration and renewal**."

- Glory be to the Father, and to the Son, and to the Holy Spirit! Amen.

Trustworthy sayings

- On the class outline, In Roman Numeral III, sub-heading B, we come to #2, another "**Trustworthy Saying" in verse 8.**

- In **verses 4 through 7**, the Apostle Paul makes one of the most wonderful and **profound statements in Scripture** about **God's work of salvation**.

- It is **a work of redemption in Christ with past, present, and future aspects**!

- **It is probably verses 4-7** that Paul is referring to when he writes, "**The saying is trustworthy**." Commentators are very divided.

- In other words, **in this instance, he refers to what he has just written, not what he is about to write**!

- This is **NOT always the case** in the trustworthy sayings. There are a total of 5 trustworthy sayings in the Pastoral letters.

- **They appear to refer back twice, and three times, they appear to mean what Paul is about to write**!

- It is Paul's **regular Greek text**, **Πιστὸς ὁ λόγος**·.

- **Once again, the apostle's concern is that if we truly possess this great salvation in Christ that has just been expressed, good works will demonstrate the faith we have.**

- 3:8 - The saying is trustworthy, and I want you to insist on these things **so that those who have believed in God may be careful to devote themselves to good works**. These things are excellent and profitable for people. (καλῶν ἔργων = "good works")

- John Stott **adds "good works" as another <u>"ingredient"</u> of salvation**. He **reminds us that "good works" for the glory of our Savior <u>is evidence</u>** that we <u>know and love him</u>.

- Titus **<u>MUST "insist" believers</u>** carefully **give themselves** to good works.

- When we interview someone who desires to join our church, I often read Ephesians 2:10 and ask if they have considered how they can serve the Lord in the works He has for them.

- Ephesians 2:10: "**For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.**"

Final Instructions (3:9-15)

- As we complete the Apostle Paul's letter to Titus, move on to the section on your outline entitled "**Final Instructions**."

- Throughout the history of the Church of Christ**, some men have caused great division** within the Church, while other **men have been a source of great blessing and encouragement** to the saints.

- In these final instructions, Paul writes to Titus to **<u>help him understand how to deal with both types of people!</u>**

- In verses 9 through 11, **<u>the apostle returns to a topic he addressed earlier in the letter,</u>** in chapter one, verses **<u>10 through 16: empty talkers and deceivers.</u>**

- **READ 3:9-11**.

- **The apostle begins verse 9 with the familiar "but." <u>Therefore, immediately, we should think a contrast is coming</u>!**

- That is exactly what we have. Verses 9 through 11 **contrast with what Paul wrote in verses 1 through 8 of chapter 3.**

- You may recall that **avoiding foolish controversies and genealogies** was a topic Paul wrote about in his first letter to Timothy in 1:3-7. Paul also addresses this same topic in his second letter to Timothy. There, he writes.

- 2 Timothy 2:23: "**Have nothing to do with foolish, ignorant controversies; you know that they breed quarrels**."

- Here in Titus, once again, Jewish myths taught by false teachers are a source of the problem in Crete!

- **The Apostle, being the apostle, does NOT ignore the problem**!

- He considers it a serious matter! **How many leaders of churches have failed to act because they did NOT want to get involved in confronting people**?

- **Though many of us dislike confrontation, myself being one, where there is false teaching, we MUST deal with it**.

- **Why?** It leads to arguments and is **unprofitable and worthless for both the cause of Christ and the believer**.

- **How are these people to be dealt with?** Paul tells Titus in verse 9 we are to **avoid foolishness but that is only part of what is necessary**.

- **The person** or persons spreading controversy MUST be confronted.

- If anyone in the church **either taught or believed** what these false teachers presented, **Paul teaches us first to warn him**. **If they fail to listen to the warning, you must warn them a second time**.

- If the second warning fails, **we are instructed to have nothing to do with them**.

- It is important to note that **Paul does not give Titus all the details on how to handle the issue of church discipline**.

- The words here in Titus, though, are very much in line with Matthew 18:15-17, where the Lord Jesus gives instructions on discipline.

- Of course, the ultimate goal is to **preserve Christ-honoring teaching while seeking to do all we can to preserve Christian unity within the body of Christ**.

- **Unity,** though, **must NEVER be given preference** if **false teaching is creating division and leading people away from the Lord Jesus Christ**.

- Then, finally, the apostle concludes the letter with some personal instructions and greetings.

- **READ 3:12-15**.

- **Paul's first instruction is to have Titus meet him at Nicopolis,** where he hopes to spend the winter months.

- Nicopolis was the capital city of one of the Roman provinces. It is near modern-day Preveza. Greece).

- Located on the Adriatic Sea, it was famous in the ancient world for having two harbors. It was more than **300 miles from Crete,** which is estimated to have been **a five- to ten-day journey by sea**.

- **Titus was NOT to leave, however, until a replacement arrived**. Either Artemas, an unknown person in the NT, or Tychicus, a well-known associate of the apostle from the province of Asia.

- **Tychicus is the person who carried Paul's letters to Ephesus and Colossae**. See Ephesians 6:21, Colossians 4:7, and 2 Timothy 4:12.

- It was **likely Artemas who replaced Titus in** Crete. In 2 Timothy 4, Paul writes that **Titus was sent to Dalmatia** and **Tychicus was sent to Ephesus**.

- Then Titus was to help Zena, the lawyer, and aid Apollos, who we learn elsewhere in the New Testament was an eloquent speaker.

- Just before his final words of "**Grace to all**," we should notice that a familiar concern is mentioned one last time.

- In verse 14, "**Let our people learn to devote themselves to good works.**"

- We will end our discussion of Titus that way! We should learn to give ourselves to Christ's cause, and as church elders and teachers, we must urge our fellow Christians to do the good work of advancing Christ's kingdom!

- Amen.

- Prayer

Epistle to Titus Outline

I. Opening Salutation (1:1-4)

A. Paul's apostolic mission

1. The faith of God's elect

2. The truth that leads to godliness

3. The hope of eternal life

4. The preaching

II. The Elders (1:5-9)

A. Summary Elder/Bishop (xref. 1 Timothy 3:1-13)

- https://bible.org/seriespage/lesson-13-how-recognize-elder-titus-15-9-1-timothy-31-7

1. One and the same office

2. Plurality of overseers

3. Teaching gifts

4. Congregation Approval

B. Blameless in three areas

1. Home life

- https://www.youtube.com/watch?v=dUBjneThxdo

2. Character

   Five **vices** xref. 1 Timothy 3

   - Not arrogant or (not overbearing), 1 Tim 3:2, “temperate”, 2 Peter 2:10, Proverbs 21:24
   - Not hot-tempered (not quarrelsome), 1 Tim 3:3
   - Not an excessive drinker (not a drunkard), 1Tim 3:3, 1 Tim 3:8, Eph. 5:18
   - Not a bully or violent, 1 Tim 3:3
   - Not greedy for money, 1 Tim 3:3, 1 Tim 3:8, 1 Peter 5:2

   Six positive **virtues, cross reference** - 1 Timothy 3

   - Hospitable, 1 Tim 3:3, 1 Peter 4:9, Heb. 13:2, 3 John 8
   - Loving what is good (no exact equivalent in 1 Tim 3)
   - Sensible or self-controlled, 1 Tim 3:2, Titus 2:2, Titus 2:5
   - Righteous or upright (respectable) 1 Tim 3:2, Titus 2:12, Phil 4:8, Col 4:1
   - Holy, (no exact equivalent in 1 Tim 3) but see 1 Tim 2:8, Heb 7:26
   - Self-controlled or disciplined 1 Tim 3:2 (see “sensible” above)

3. Doctrine

III. The Cretan Opposition (1:10-16)

A. A description of the deceiver

B. A Christian response to the deceivers

C. A description of the false teaching

Titus 2

IV. Pastoral duties (2:1-10)

B. Teaching for men/Titus (2:1-2, 2:6-8)

C. Teaching for women (2:3-5)

D. Teaching for workers (2:9,10)

V. Theological framework and motivation for ministry (2:11-15)

- What is grace article?

C. Motivation for Ministry

1. The grace of God

2. Expectation of Christ's return

D. Conclusion

Titus 3

VI. Living as the Church in this world (3:1-8)

A. The Christian in the world (3:1-2)

1. Evangelistic reasons for obedience

a) Preparation of “good works”

b) Honor and glorify Jesus Christ

B. The revelation of God’s kindness and love in Christ (3:3-8)

1. The ultimate reasons for “good works”

a) Our depravity by nature

b) God’s kindness and love - “Philanthropy”

c) “Ingredients of salvation”

(1) Need

(2) Source

(3) Ground

(4) Means

(5) Results

- What is sanctification? (See article)

- What is justification? (See article)

(6) Goal

2. "Trustworthy saying"

a) Prior text

b) Evidence

VII. Final Instructions (3:9-15)

A. Dealing with divisive members (3:9-11)

B. Concluding personal instructions and final greetings (3:12-15)